

C
629325
1920

UNIVERSITY OF ILLINOIS LIBRARY

VOLUME XIX.

FEB 2 1921

NUMBER 2

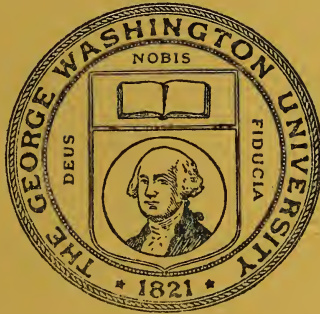
George Washington University Bulletin

I.—THE NINETY-NINTH COMMENCEMENT,
MAY 31, 1920.

ADDRESS OF THE BRITISH AMBASSADOR.

II.—UNIVERSITY ANNOUNCEMENTS.

III.—ADDRESSES BY PRESIDENT COLLIER AND PRO-
FESSOR STAFFORD.



MAY, 1920

PUBLISHED BY THE UNIVERSITY AT WASHINGTON, D. C., MONTHLY DURING
THE UNIVERSITY YEAR, OCTOBER TO MAY INCLUSIVE, EIGHT TIMES A YEAR

Entered October 6, 1904, at Washington, D. C.
as second-class matter under Act of Congress of July 16, 1894

ENROLLMENT FOR 1919-20

The enrollment for the university year, 1919-20, which began with the opening of the Summer Schools in June, 1919, immediately after the Annual Commencement, is as follows:—

Summer School, Arts and Sciences	460	
Summer School, Law	207	
Total Summer Schools		667

Note:—This exceeds the previous year, Summer Schools, by 280. It is confidently expected that next year's Summer Schools will have an enrollment of at least 800.

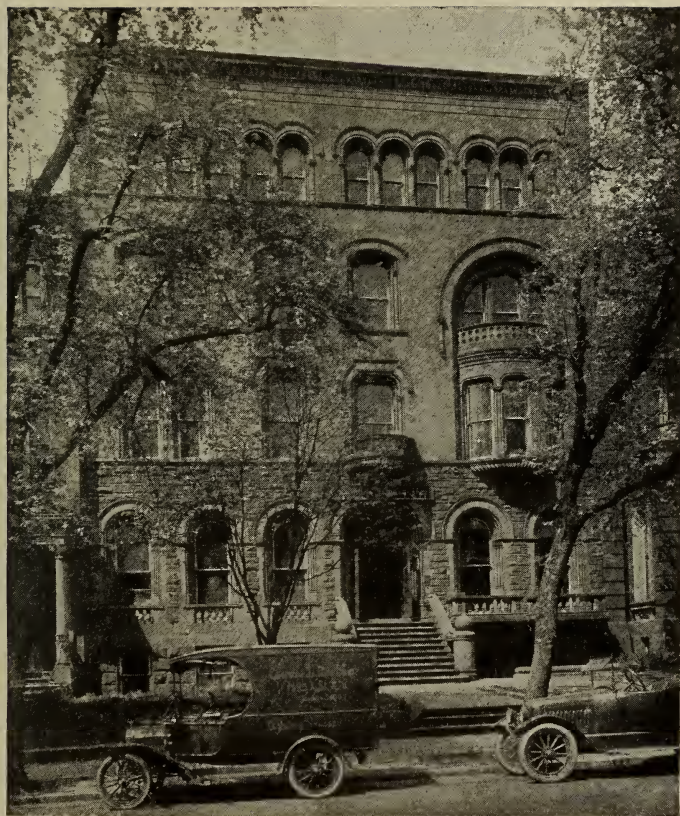
Enrollment in the yearly courses which began with the re-opening of the University on September 24th, 1919, has been as follows:—

Arts and Sciences:

The Graduate School	205	
Columbian College	1888	
College of Engineering	530	
The Teacher's College	334	
Total Arts and Sciences		2957
Medical School	117	
Dental School	74	
Pharmacy School	12	
Nurses' Training School	31	
Total for Medical Dept. including nurses	234	
Law School	752	
Total, exclusive of Summer Schools		3943
Grand total of Students enrolled between the Commencement of June 18, 1919, and May 17th, 1920, including Summer Schools of June—August, 1919		4610
Estimated gross enrollment (excluding duplicates) during the previous year, 1918-1919		*3068
Gain in gross enrollment, present year up to May 17th, 1920, over entire period of previous year		1542
Number of enrolled students on March 17, 1920	**2968	
Number of enrolled students on May 12, 1919	**1780	
Gain over last year	1188	

*This number which includes about one half of the 491 members of The Student Army Training Corps and about one half of the 387 students in the Summer Schools (that being the number estimated as not having re-enrolled in regular classes) was about 700 more than the largest previous enrollment in any year in the University's history.

**The figures for May each year are less than the total enrollment for the corresponding year because they do not include: (a) students in summer courses; (b) graduates at the Convocations in October and February; (c) students who have been obliged to give up their courses after enrolling.



THE NEW BUILDING OF THE LAW SCHOOL
1435 K STREET, McPHERSON SQUARE, FORMERLY THE DEPARTMENT OF JUSTICE

THE ANNUAL COMMENCEMENT.

The Ninety-ninth Annual Commencement of George Washington University was held in Central High School Auditorium on Monday evening, May the thirty-first, 1920. Promptly at eight o'clock the academic procession entered the hall. Leading the procession were the three senior marshals, John Paul Earnest, Solomon Shappirio and John William Townsend, and following them the officers of the university, the members of the Board of Trustees, recipients of honorary degrees, presidents of other universities and other guests, members of the University Council, deans, the faculties and the candidates for degrees.

Immediately after the invocation had been pronounced by the Reverend Herbert F. Randolph, D. D., minister of the Foundry Methodist Episcopal Church, President Collier introduced the Commencement Orator, His Excellency, the Right Honorable Sir Auckland Campbell Geddes, K. C. B., M. D., M. B., Ch. B. (Edinburgh), British Ambassador at Washington, whose address is printed elsewhere in this bulletin.

After an appropriate musical selection, the President proceeded to confer degrees in course upon two hundred and fifty-seven candidates. After a few words of practical advice to the graduates, President Collier wished them Godspeed in entering upon larger fields of activity.

The President then proceeded to the conferment of honorary degrees, the Secretary investing each of the recipients with the hood appropriate to his degree. In conferring the degrees, President Collier said:

DOCTOR OF DIVINITY

JAMES TOWNSEND RUSSELL, a graduate and a trustee of Kenyon College, Master of Arts, Honorary, from Hobart College. A former lecturer on the English Bible and Prayer Book in Bexley Theological School. At present one of the Canons of the Washington Cathedral. A faithful servant of the Church, an enthusiastic patron of the arts, a generous friend of education.

DOCTOR OF DIVINITY

HERBERT SHIPMAN, Rector of the Church of the Heavenly Rest, in New York City. Formerly the Chaplain of the United States Military Academy at West Point; recently a Chaplain with the forces overseas at the front; a Christian soldier in war; a militant Christian in peace. Against all the foes of human welfare, a valiant wielder of the sword of the Lord and of Gideon.

DOCTOR OF SCIENCE

EDWARD WILLIAM NELSON, explorer, naturalist, conservationist, author of numerous authoritative books and reports relating to Botany and Ornithology; today Chief of the Biological Survey of the Department of Agriculture. The last writing that Theodore Roosevelt did was a review of "Wild Animals of North America" written by Mr. Nelson and published by the National Geographic Society. I think it fitting to quote from it. Mr. Roosevelt said:

"Mr. Nelson is one of the best and keenest naturalists we have ever had, and a man of singularly balanced development. He is a trained laboratory and closet scientist. He is a field naturalist of wide experience from Alaska to Mexico. He is an exceptionally close and accurate observer. He is able to deduce the truth from the facts he has seen; and he has the gift of recording this truth with power and charm. * * * The animal life histories written by him surpass anything of the kind that we have yet had on so considerable a scale. They are better than the excellent life histories of mammals by Audubon and Bachman, and the few good recent studies have covered much smaller fields; * * * No other observer has done such admirable work in regions faunistically so remote, ranging from the Arctic tundras to the hot deserts."

DOCTOR OF LAWS.

WARREN GAMALIEL HARDING, a Senator of the United States from the State of Ohio; a typical American. A product as well as a protector of the institutions of the United States; champion of its Constitution as the bulwark of the Nation's existence; believer in its adaptability, by reasonable modifications, to the progressive development of the country. Opponent of those radical changes that would undermine our national independence by subordinating it to other nations or that would overthrow popular representative government either by subjecting it to the domination of officials of high position or to the dictation of organized minority groups. Endowed with vision, but preferring to walk on the established highway with the Lamp of Experience for his feet rather than to follow the Will-o'-the-Wisp into unknown marshes.

DOCTOR OF LAWS

IRVINE LUTHER LENROOT, for ten years a member of the National House of Representatives; today United States Senator from the State of Wisconsin; an orator of wide repute, a debater of great acumen, a legislator possessing the politician's sense of the public wish and the statesman's conception of the nation's needs. Firm in the faith of the Fathers of the Country, but aware that the Fathers were the first and foremost of Progressives, and that the Government can endure and can promote the public welfare only by adopting new agencies and new methods for the solution of the new problems created by new conditions.

DOCTOR OF LAWS

A. MITCHELL PALMER, Attorney General of the United States; formerly for many years a Representative in Congress. In legislative as well as executive positions—in thought, word and action—a champion of the principles that respect for law is essential to order and progress and that obedience to just government is the only method of securing individual rights or promoting individual happiness. The object of venomous and violent attacks by sedition and anarchy and by those who have not the courage to defend the nation from those enemies, he is, nevertheless, secure in the hearts of the law-abiding and the liberty-loving.

DOCTOR OF LAWS

JOHN JOSEPH PERSHING, General of the Armies of the United States. He has attained the chief command because, from the lowest rank to the highest, the tasks assigned to him have been promptly done, thoroughly done, faithfully done. The path of duty has been the way to glory. Endowed with modesty, as well as with military genius, we may truly say of him as Tennyson said of Wellington:

“Our greatest yet with least pretence,
Great in council and great in war,
Foremost captain of his time,
Rich in saving common-sense,
And, as the greatest only are,
In his simplicity sublime.”

DOCTOR OF LAWS

AUCKLAND CAMPBELL GEDDES, educator, soldier, administrator, diplomat; for many years a Professor of Anatomy in the University of Edinburgh and in the Royal College of Surgeons at Dublin; later Minister of Reconstruction of Great Britain; displaying in the first position profound knowledge of the human body and in the second, consummate skill in putting together the shattered body-politic; today as British Ambassador to the United States demonstrating that he understands human nature as well as the human frame. This degree of Doctor of Laws is conferred upon him as a recognition of his own pre-eminent talents and achievements and his invaluable services to his country and to humanity; also as a compliment to the great sister institution of learning, McGill University, of which he was principal-elect when accredited to the United States; and also a tribute of our admiration and gratitude to the mighty Empire which he so worthily represents and whose laws and customs and institutions have so profoundly influenced those of our own land and have served as an inspiration to freemen everywhere.

Immediately after the British Ambassador had been invested with the hood the band played the national anthem of Great Britain and, after a brief pause, “The Star Spangled Banner.”

The benediction was then pronounced by the Reverend Dr. Randolph and the academic procession moved out of the hall.

COMMENCEMENT ADDRESS
OF
SIR AUCKLAND CAMPBELL GEDDES

British Ambassador at Washington

BEFORE
George Washington University
May 31, 1920

MR. CHAIRMAN, LADIES AND GENTLEMEN:

Tonight many of you pass a milestone on the road of life—birth, school, college, graduation, are the common landmarks in the pre-professional life of the university man. Of these the graduation stone is in many cases the most memorable, for just beyond it comes the point at which all must leave the highway they have trodden with the care-free crowd of their contemporaries to pass into the jungle of life and cut their own trail. For most the bush is thick and thorny; the ground rough and rocky. He is rare who never casts regretful longings backward to the road that ended for him just beyond the graduation mile.

One peculiarity of that jungle is that none who has gone before can tell the new recruit what difficulties he will meet or what clearings he may hope to find. Still an elder member of the brotherhood of university graduates may be able to peer a little farther through the bush or perhaps his acquired knowledge of life-woodcraft may make it not too unwise for him to give advice that may save some bleeding feet.

Let us take a general view, if possible a world view, for a few moments.

I doubt if ever before was the future for so many nations, as many individuals, so closely shrouded in dark clouds pregnant with storm. As one looks ahead there is little light save when dazzling flash on flash writes a great interrogation on the murky background.

In Europe we know that an age is dying. Here it would be easy to miss the signs of coming change, but I have little doubt that it will come.

A realization of the aimlessness of life lived to labor and to die, having achieved nothing but avoidance of starvation and the birth of children also doomed to the weary treadmill has seized the minds of millions. The lightnings as they flash the great interrogation sear their eyes. They

ask Why? They say to one another Why? They look and see, others who picnic by flowery paths while life slips by, themselves and their like grimy with toil and spent with labor. For them evening and morning, night and day, storm and shine pose the same problem—Why?

You and we and all our allies have fought together the greatest war that was ever fought—we have suffered and inflicted untold misery. Millions of young men have gone to their death serene in the faith that they died for a cause worthy of sacrifice. Millions more have died angry and protesting and asking—Why? Why was life and happiness and love not for them? Why were they doomed to suffer incredible hells on earth?

Questioning everything, accepting nothing, humanity moves once more. So far, only the swell of the storm centered in Europe laps your coasts; yet your daily press is already filled with news of strikes of what is vaguely called industrial unrest.

We all know that it was your tradition to keep clear of European entanglements—here is a European disentanglement that is already piling the waters on your social beaches, a disentanglement of the complicated interweaving of man and man in the social fabric.

Into a storm-racked world you new graduates have to pass and press forward in a struggle demanding your every effort. To press forward, yes; but whither?

I have asked myself that question all my conscious years. In search of an answer I have read many books, some that men would call sacred, some the reverse. I have tried to understand anatomy and embryology in the widest meanings of those terms. I have studied comparative religion and have trodden slowly and laboriously in the footsteps of Sir James Frazer in his mazy dance around "The Golden Bough." I have searched the poets. I have spent years about the business and I still ask myself—"Wither?"

I cannot tell you. I do not know. But some things have become clear to me.

First, I believe that there is a great purpose running through all our strivings which is not of us, but from above us. The end to which that purpose moves is impenetrably hidden from mortal eyes, but the direction in which the

end lies, the direction in which we should move, is not hidden, but clear.

We are not as beasts. We have power to choose and to decide. We are not physically great and powerful creatures. We have not horns and hoofs and scales. But though our bodies are weak and soft, our brains are things of marvel, and through those brains there comes to each of us many different thoughts and promptings, but to all of us come three that are not animal in origin, are not concerned with the life of the body, but are, I believe, beams from spiritual lighthouses for the guidance of our earthly voyage.

I used to be a teacher and was happier teaching than I have ever been before or since, but as I look back I see that my pupils taught me nearly all that really matters which I know. They taught me that in my years of study, in my delvings into books, in my work in the research laboratory, I had been looking in the wrong place for the answer I sought. They taught me that the book which contained the truth was the human heart.

In that warm palpitating book I read and learned that each of us had a desire inborn, an instinct, if you will, for beauty; a desire to serve his fellows; a desire to know the truth.

I do not mean that each sees beauty as each other sees it. But within the range of his understanding, within the limits of his vision, each desires beauty in his surroundings, beauty of form, beauty of color, beauty of sound.

Again, I do not mean that each sees service to his fellows in the same light, but the impulse to serve, the instinct of altruism, is in the heart of each.

Again, I do not mean that each is interested in the same branch of knowledge, but the desire to know the truth is there.

What I do mean is that each young soul, still tender from its earthly birth and not hardened by the hammer of the world, has these three longings. It is true that the first, the desire for beauty, links with the impulse of sex; that the second, the desire for service, links with the most wonderful of the animal instincts, mother love, yet each is so

different from its linked animal instinct as to be separate from it. The third, the desire for truth, links with nothing that I know of, unless it be the instinct of curiosity.

In many adults these spiritual desires are atrophied and have ceased to trouble or to guide the man or woman, but in simple people they are apt to remain alive in a way and to an extent that astonishes the sophisticated. To retain the eyes of the child, to see the world anew every morning, is a privilege shared by few of the learned and fewer still of what men call the successful.

In some the desire for knowledge is atrophied, though the other two remain. In more the desires for knowledge and for service are atrophied, though the desire for beauty remains, but these are maimed beings who have lost something more wonderful and more precious than any wealth or any position can buy.

The great danger which attaches to university education is that it kills the thirsts for beauty and service and limits the desire for knowledge to the field of a microscope—sometimes to the field of a high-power oil immersion objective and replaces the glad free roaming after truth by a seeking for all knowledge in the slime of the cart rut. That is the danger of specialization.

One of the reasons for the present mental turmoil of the peoples is that their leaders have lost the spiritual instincts, while they in some measure have retained theirs. The simple know less and feel more, and despise those who know more and feel less.

That is the danger. Knowing nothing, or at best, little of the civilization which knowledge has made possible through the application of steam and steel and credit to the affairs of men, many of the common people are seeking to give free rein to feeling uncontrolled by understanding. That way lies disaster. Without continuous application of knowledge the edifice of civilization will fall down, but without continuous application of the three spiritual instincts to the ordering of society it will blow up. The fact that civilization is in danger in parts of Europe is proof that the leaders and rulers of the past either never knew or forgot that merely to apply specialized technical knowledge is to give a stone to humanity clamoring for bread.

You are to be leaders or you will be nothing. If after your university training you are not in the way to qualify for leadership you had better plough the land or grow food for the peoples, for a university man or woman who is not at least a subordinate leader is a parasite, or at best a seton in the body politic. And to you leaders of the future I hand all the knowledge that remains to me from years of striving to find the answer to the question, Whither?

It is simply this: Humanity moves to a haven which we cannot see, but though the sea is dark there are three light-houses to help each pilot, and the first of these is beauty, the second, service, the third, truth. Keeping those three ever in view. civilization will sail safely. Let one be occulted and civilization is in danger. Let two be occulted and peril is nigh. Let three be occulted and civilization falls.

Thus Babylon fell, thus Egypt, thus Rome, in many ways the greatest and proudest civilization that has been. So I doubt not fell all the civilizations of the past. So today civilization totters.

To you and to those like you the civilization of the world is committed. Be faithful to your trust. Before almost you have realized that you are no longer boys and girls you will find yourselves the men and women of the new generation.

If anyone had spoken to me the day I obtained my first degree as I have spoken to you tonight I should have written him down a consummate ass. I was sure then where I am uncertain now, or am now certain in an opposite sense to my earlier surety. If the effect of education has been in the case of any one to turn him or her into an atheist or an agnostic or a materialist or any other brand of non-religious thinker I beg him not to imagine that he is the first or will be the last. Let him not commit himself for ten years to any expression of opinion in that direction. Let him wait for the revelations and miracles that are to come, for the days of revelations and of miracles are not yet ended.

No man could have had a much more romantic or interesting life than I, and yet I almost find it in my heart to envy you. Why? Because the next fifty or sixty years are going to be the most glorious or the most disastrous in the history of the world. My generation cannot hope to

see a successful end to the world revolution which is now in progress, though yours may. You have still a few years in which to grow strong in the battle of life before the full burden of responsibility descends upon you. You must prepare. Let me tell you how. Keep ever before you the sense of your responsibility. Seek without ceasing an answer to the question, whither away? And, though you will never know the end to which the great purpose moves, there will be continually revealed to you the general direction in which to press. Keep the three lights of life steadily in your own view. Help your fellow-men, not to lose them from their sight. Bend all your knowledge and all your power to the day's work. Thus you will live greatly.

Today is the day on which you recall the names and glorify the memory of those who died for America. They gave their all for you. It was hard for them to leave their cheerful and happy world even for a great cause, and you do well to hold them in pious memory, but for some it is harder to live for the same great cause, the cause of freedom and right and humanity. I hope that the call will come to you to live and not to die, but whichever is your lot you will find it difficult. Believe me, to live rightly requires much more understanding, much more vigilance than to die nobly. I urge you to dig deep into the hidden meanings and implications of the spiritual longings for beauty, service and truth, and if my wishes can benefit you now or hereafter I wish you, novitiates in the brotherhood of university men and women, health and strength to serve and happiness in serving the nation to which you owe allegiance and through which, if you so will, you can serve mankind.

THE NEW LAW BUILDING.

The George Washington University announces the purchase of a high class building for the Law School. This property is located at 1435 K Street. It was for many years the home of the Department of Justice, until that Department moved into its new building, just across Vermont Avenue. The property fronts on McPherson Square and is thus: one block from the University Club, and the Department of Justice; two blocks from the Cosmos Club, Shoreham Hotel, and the Arlington Building, now occupied by the War Risk Bureau; and four blocks from the White House. It is within one block of the 14th Street car line and two blocks of the Connecticut Avenue line.

The lot on which the building stands has a fifty-six-foot frontage on K Street and has a depth of one hundred and twenty feet. The building covers most of the lot. It is a four-story structure, the front being of brown stone and the other walls of brick. There is under it a spacious and well lighted basement available for a men's lounging room, lockers and storage purposes. The building contains ample space to house the entire Law School.

Extensive alterations will be made during the summer. The tentative plans contemplate that there shall be two large class rooms on the third floor and two large class rooms on the fourth floor, the second floor will be occupied by the library, professors' offices and a woman's room, while the first floor will be used for administration offices and moot court rooms. Alterations have already been commenced and it is expected that the building will be ready for occupancy by September first.

The Law School has for the past ten years occupied the fifth and sixth floors of the New Masonic Temple. When the Law School came to these quarters in 1910, it had about 333 students. The comparatively high standards had the tendency to cut down its attendance. As years passed by

and young men and women came to appreciate the advantages of high standards honestly enforced, the school began to grow rapidly. The result is that the school has entirely outgrown its present quarters. During the year just closing it has been necessary to hold a class of 150 students each afternoon in the Medical Building.

LAW SCHOOL NOTES.

Our registration for the year 1919-20 is as follows:

First Year	425
Second Year	122
Third Year	94
LL. M. students	24
Special	87
Total	752

While statistics are not all available, it seems probable that not more than one other school in the Association of American Law Schools has a larger attendance this year than has the George Washington University Law School.

The first year class during the year just closing has been conducted in three sections and the indications are that it will be necessary to conduct each of the first and second year classes next year in three sections. The morning section which was almost entirely wiped out during the war is growing rapidly. During the past year there were fifty-eight students registered in the first year morning section. This multiplicity of sections makes necessary the addition of two full time teachers to the present faculty. One of these, Mr. Albert Levitt, A. B. Columbia, and LL. B. Harvard, has already been procured.

The Summer Session of the Law School will begin on June 21st. For information, apply to the Secretary of the Law School, New Masonic Temple.

EXTENSIVE IMPROVEMENTS IN THE UNIVERSITY MEDICAL SCHOOL.

The Trustees of the University after a year's careful investigation into the question of medical education in the District of Columbia have announced an important decision establishing a new policy. Owing to the universally admitted impossibility of maintaining a Class A medical school even of moderate size at an expense of less than \$25,000 in excess of the amount that can be derived from the tuition fees and owing to the constantly rising standards and increasing requirements fixed by the Educational Council of The American Medical Association, whose classification and grading of Medical Schools have virtually the effect of law, the trustees have voted to appropriate annually, from the general funds of the University or from the receipts of subscriptions, for the maintenance of the Medical School, the sum of \$25,000, for a period of five years, prior to the expiration of which time it is confidently expected that a permanent endowment yielding an annual income of this or larger amount will have been obtained. The \$25,000 thus appropriated will be in addition to the revenue of the Medical School derived from the fees paid by students and from all other sources. It will be used in the payment of salaries to additional full-time professors, in some increases to those who have already long served on the teaching staff at salaries that are inadequate, in the establishment of a medical museum, the enlargement of the library and in additions to the equipment of the laboratories.

In compliance with recommendations recently made by officers and agents of The American Medical Association, that there be a complete separation of medical and dental teaching, the entire medical building at 1335 H Street, adjacent to the University's Hospital and Infirmary, now occupied by the Dental School as well as the Medical School, will hereafter be devoted to medical instruction and to instruction in chemistry. The step had to be taken in order to obtain adequate laboratory space. The interior of the building will undergo considerable alteration. To effect these improvements the Board of Trustees has authorized the expenditure of \$4,000.00 in addition to \$25,000.00 appropriated annually for school maintenance. The work will begin on June 15th, so as to be completed for the opening of the School on September 29th.

The changes and improvements which are being made will, it is believed, not only make it possible for the School

to keep its position in Class A, the highest class, but with the many incidental facilities furnished by the city will enable it to offer the very best instruction in medicine and to assume in a short time that commanding place which a school in the National Capital should have.

The impossibility, after a long search, of finding a suitable separate building for the Dental School, coupled with the fact that it could not be maintained as a separate school, in a creditable manner, except at an annual deficit of \$25,000, besides an additional initial expense of \$19,000 for installation of equipment, has caused the Board of Trustees to vote, upon the recommendation of a Committee composed of Dr. Wm. S. Washburn, Mr. T. S. Hopkins, and Mr. H. C. Davis, to discontinue the Dental School at the close of the present academic year.

The trustees regret the necessity of such action but feel that to continue the Dental School would be an unwarranted burden upon the other departments of the University, and furthermore that it is not to the interest of the institution to continue a school which because of lack of funds and equipment is in Class B rather than Class A. It is their hope that a University drive will be started in the fall and that an endowment of \$500,000 for the Dental School can thus be obtained. No smaller sum will suffice to maintain a first-class modern dental school, and in closing its school until such a fund can be obtained, The George Washington University is following the lead of a number of the leading universities of the country which like it prefer to maintain no department or school which cannot be kept up to the highest standard.

For the present the University's efforts will be concentrated upon the Medical School.

This School is now in its ninety-fourth year, having been opened in March 1825. It is the eleventh existing medical teaching institution in the United States in chronological order of establishment and has given degrees to 1,460 graduates in Medicine.

Like many other medical schools in this country, it was first independent. Later it was loosely affiliated with the Columbian University and finally became an integral part of that institution sometime before the University, by virtue of the act of Congress, approved January 23rd, 1904, changed its name to The George Washington University.

In 1898, in order to increase the facilities for clinical teaching, a University Hospital and University Dispensary were established.

For many years the school had late afternoon and evening sessions, but in 1908 the University directed that all such classes be discontinued and that day sessions only should be held. This was the first step toward modernizing the school.

In 1902, the old Medical Building in which the teaching had been conducted since 1867, was replaced by the larger and more commodious structure which the school now occupies located at 1335 H Street, about one block and a half east of The Shoreham Hotel. In 1903, an addition materially enlarging the hospital was opened.

In 1909, new ordinances were adopted by which the school, the hospital and the dispensary were completely amalgamated according to the most approved ideas for medical teaching.

The Department of Medicine of the University thus became a complete medical educational unit consisting of a Medical School, a University Hospital and a University Dispensary. The Hospital and Dispensary came under the same management as the School and the clinical teachers in the School took charge of the clinics in the Hospital and Dispensary so that the work in School, Hospital and Dispensary was completely correlated.

The University Hospital is located at 1339 H Street. It has a capacity of 105 beds. Its clinical capacity is 50 beds.

A Nurses' Training School has been maintained in connection with the Hospital since 1903 and has graduated about 200 trained nurses. The Nurses' Home is at the Corner of 13th and L Streets. It has been completely re-decorated the past year, the expense of this having been met by money raised by efforts of the very devoted and efficient Board of Lady Managers who for many years have been of greatest assistance to the Hospital and Nurses Training School.

Last Fall The National School of Pharmacy at 808 Eye Street was merged into the Medical Department as an integral part of it.

Standing of Graduates of Medical School in State Examinations.

A graduate in medicine cannot practice in any state in the United States until he has passed an examination before a State Medical Examining Board. The percentage of successes and failures of candidates from any medical

school in State Board Examinations is therefore indicative of the educational efficiency of the school. The standing of graduates of the George Washington University Medical School before State Boards compares very favorably with that of other medical schools. It is one of the few schools whose graduates had no failures as a result of the examinations before the state medical boards during the year 1918, and they were equally successful in 1919.

A recent number of The Journal of The American Medical Association gives official figures showing the per cent of failures of graduates of the leading medical schools of the country for 1919. Thirty-three graduates of George Washington University took the examinations in different states. Not one failed.

The following gives results for several leading medical schools in the United States as published in the article referred to:

Medical School.	Percent of Failures.
George Washington University.....	0.0
Georgetown University	13.0
Howard University	24.1
Northwestern	3.6
Illinois	3.7
Johns Hopkins	3.5
Maryland	8.2
Harvard	3.0
Tufts	13.7
Michigan	4.2
Detroit	5.7
Albany	14.8
Columbia	8.1
Cornell	7.3
Syracuse	0.0
Long Island	11.8
Bellevue	12.6
Jefferson	5.2
Pennsylvania	8.5
Vermont	19.4
Medical College of Virginia.....	35.6
University of Virginia.....	0.0
McGill	23.1
Average of all Medical Colleges....	14.3

Classification.

In order to inform prospective medical students in what schools they can obtain adequate instruction, The American Medical Association since 1909 has annually inspected and classified all Medical Schools in the United States grading them as Class A, B or C, according to their facilities and work. The "A" schools are of the highest grade, and the George Washington Medical School has always held this rank. It meets all the premedical and medical requirements of every State Medical Examining Board in the Union and its graduates are eligible for all Government examinations, including those for appointment to the Medical Department of the Army, the Navy, and the Public Health Service.

Foreign Recognition.

In addition to full recognition in the United States it is accredited by the Royal (combined) Medical Examining Boards of London, England. There are but nineteen of the eighty-six medical schools in the United States which have the distinction of this recognition, and our school is the only one in the District of Columbia and the only one south of Johns Hopkins University so accredited. A graduate of our school, upon presenting his diploma, can be admitted to the fifth year in any medical school in England, and upon the completion of it and upon taking the final examinations, can be registered to practice anywhere in the British possessions.

THE DYE STUFFS AND EXPLOSIVES LABORATORY

The George Washington University has recently fitted up the upper floors of its Pharmacy Building at 808 Eye St., as a chemical laboratory for special research in dye-stuffs and explosives. A number of very important problems are now being solved. Mr. George W. Phillips, formerly a Captain in the Chemical Warfare Service of the Army, Instructor in Chemistry, has been made Director of the Laboratory, under the general supervision of Professor McNeil, head of the Chemistry Department. Professor-emeritus Charles E. Munroe, one of the world-recognized experts in explosives, and inventor of smokeless powder, will act as Consulting Chemist.

The lower floor of the building will continue to be used by the Department of Pharmacy, under Dean Kalusowski.

THE REVIVAL OF ATHLETICS AT GEORGE WASHINGTON.

BY H. C. BYRD

Ask ten persons what is meant by education and the chances will be good for ten different answers. One extreme is likely to come from those that believe "culture" the sole reason for acquiring knowledge; the other, from those that see nothing in education but the acquirement of a commodity which can be traded for dollars and cents.

Whatever may be the definitions of education offered by the old school or by the modern radical, it remains that the best education is that which equips men and women to render the greatest possible service to their fellows. It, therefore, follows that the educational organization which does not offer opportunities for such development fails to measure up to the needed standard.

An educational institution which sends out graduates without knowledge of the usual activities which surround healthful community life is not functioning with the best interests of the nation in view. Community problems, urban or rural, are largely similar. How best to educate men and women to take positions of leadership in meeting such problems is a question which the educational world is finding it difficult to answer.

To meet this difficulty, to offer in the National Capital something unique in university life, George Washington aims to foster the development of community activities as a part of its general plan of education; after all, the university is a community, face to face with most of the problems and difficulties of the average community. In doing this, the University is not trying to work out anything in the way of a radical sociological experiment, but has evolved a definite system of organization under which it plans to operate all activities that relate to its student life and to develop them as a part of its effort to equip men and women for their professions.

About two months ago, the Board of Trustees ratified and adopted a plan to bring about the desired development. This plan provides for the appointment by the Board of Trustees, upon recommendation of the President, of a Director of Student Activities, the director to be chairman of a Board of Managers charged directly with responsibility for student activities.

Component parts of a university are the faculty, alumni, and students, and the personnel of the Board of Managers is such as should unify these interests. The Board is made up of three members of the faculty, one each from the Departments of Medicine, Arts and Science, and Law; two members of the Alumni Association; and two students. The faculty members are to be appointed by the President, alumni by the President of the Alumni Association, and students by the Students' Council.

Under the new arrangement, the publications will be organs of the university community, and every factor in the development of other lines of activities will be representative of the three great influences which should shape the life of the University. In other words, the arrangement provides for complete co-operation of faculty, alumni, and students in all things which affect their related interests.

While naturally there will be many activities, perhaps the development of a complete program of athletics will be the largest. George Washington is going back into competitive sports in two ways; in one, to take its place in intercollegiate competition as the logical representative of the National Capital; the other, to offer eventually a complete system of intra-mural games, so that every student will be able to derive the personal benefits which accrue from participation in physical contests.

Without necessity for argument, it generally is recognized that the greatest factor in developing and maintaining a strong morale among students, in unifying the ethical interests of a university, in producing a strong feeling of loyalty and pride in faculty and alumni as well as in students, is athletics. Therefore, it is felt that a broad athletic program is essential; broad in the sense that it encompasses direct relationships with other great universities and in the sense that it is sufficiently far-reaching to touch every student, alumnus and faculty member.

It is not expected that difficulties are not going to be encountered in such a program as has been mapped out, but such difficulties are to be regarded only as obstacles to be surmounted. Somewhat checkered has been the career of the University in athletics, owing at times to a lack of foresight which has caused attempts to build on insecure foundations. Under the new plan the building may be somewhat slow but once the structure is raised it will remain.

Already students are earnestly advocating a movement to raise funds to build a modern athletic field, to embody a gridiron, a base ball diamond for intercollegiate competition and one for intra-mural games, a track, and tennis courts. The bright prospects for this indicates that within the next year or so George Washington will have its own athletic plant, with modern equipment, for the first time since the days of Van Ness Park, thirteen years ago.

The University completed its plans so late that much doubt was expressed about the advisability of attempting to arrange a foot ball schedule for next fall, but it was felt that something should be done to make a start. A schedule is nearing completion, and six or seven games will be played at home and one or two away. The program for next year involves full schedules in base ball, basket ball, and track and two or three branches of girls' sports.

With the desire to take its place in the van of all collegiate activities, intending to offer its students every possible opportunity for development in all things which pertain to a well-rounded education, the University has taken a step which depends for its ultimate success upon co-operation of faculty, students, and alumni. The groundwork has been laid by the Board of Trustees, but others must put up the building. From the men and women within the University and related to it must come the initiative and unification of effort, the driving force which will be needed to produce real results.

College Influences Before the War and After the War

AN ADDRESS

Delivered Before

The Zeta Chapter of Phi Beta Kappa

at the

Commencement Exercises

of

Hobart College

June 14, 1920

BY

WILLIAM MILLER COLLIER,

President of The George Washington University

The titanic struggle from which the world is just emerging has put every human institution to the severest test. The vastly changed conditions resulting from this great upheaval present new problems so important and so perplexing that we are again compelled to examine into the means and methods which we use to accomplish our purposes and to investigate the efficiency of all our agencies. Everyone will concede that of all the instrumentalities employed to advance the interests of mankind none are of more vital or of fundamental importance than those which deal with education. To educate is to draw out. extend and expand; it is to generate, stimulate and co-ordinate the energies of the people. To educate is to consummate. Knowledge is power. The proverb is trite, but its truth is established by national as well as individual experience.

I propose this morning to speak to you about certain features of the educational systems of some of the nations lately engaged in the Great War and about the relations of their colleges and universities to national life in war as well as in peace. While I shall say something about primary and secondary education,—common schools and high schools—the character of my audience requires that I give special consideration to the institutions of higher learning,

some of them called universities and some of them called colleges. The latter term, however, is often used generically for them all and when I employ it in this address, it will, unless otherwise explicitly stated, include universities which seek to give instruction in almost every branch of learning as well as the smaller institutions called colleges which limit the scope of their work and which as a rule do that work with fidelity, with credit to themselves, and with inestimable benefit to the world.

I shall not limit myself to a consideration of the colleges and universities of America, but shall attempt briefly to draw some lessons from the teachings of the World War as to the merits and defects of the educational systems of two other nations, England and Germany, one our great associate power, the other our enemy in the late war. I make no apology for this, because we can learn from foe as well as friend and each may exhibit things for us to avoid as well as things to adopt. I deem it wise to consider the universities of England and Germany and their activity and influence in the war because our small American college is largely patterned after the colleges that compose the English universities, while our American universities, although retaining many of the features of English university life, have been very much influenced by the German universities, from which, prior to the war, they drafted many of their professors. Moreover, England and Germany were in the war much longer than we, and the starting of it by Germany was largely due to her false educational system. To discuss the influence of colleges upon the activities of peoples in war and peace without giving consideration to the methods and aims of German and English universities would be to ignore very powerful factors in the development of civilization and to treat with contempt institutions which are, perhaps with the sole exception of the Catholic Church, the oldest in the world in point of continuous existence, the most venerable, the most securely founded. Some of Germany's universities date back to the middle ages; and Oxford and Cambridge have seen dynasties come and go, constitutions change, nations rise and fall, empires evolved, social systems replaced, and new worlds discovered. *Sic transit gloria mundi*; but colleges and universities are the most enduring of all earthly institutions. I am prompted, moreover, to give extended consideration to the English and German systems of education not merely because their great universities are

historically interesting, but because each of these two systems had its own characteristic and distinctive method and aim; and in American institutions of higher learning these two methods or aims were in conflict or were struggling to find a point of adjustment when the war broke out. Whatever the experience of England and Germany teaches as to the influence of their universities upon national character is of great value to the United States. It is not, of course, an unerring beacon to guide us but it is much more than a side-light.

I regret that lack of time prevents me from giving full consideration to the universities of the other Allies. I wish I might speak of those of Belgium whose burned and pillaged university at Louvain made such a mute but effective appeal to the scholars of the world,—mute, I should not have said, for the very stones of her ruined library cried out for vengeance. I am especially sorry that I cannot make extended reference to the educational system of France whose excellent universities, but especially The Sorbonne at Paris, have ever attracted students, yet never so much so as now when the world has awakened to a realization of their merits and of the exaggerated claims and unduly high rating of the German universities before the war. I regret also that I cannot speak at length about Italy in this connection. There, the first universities in Europe were started hundreds of years ago, at Salerno and Bologna; and to that country we look not only for inspiration in arts and letters but also in science, particularly in that relating to electricity. Lovers of learning not only revere Italy as the Mother of the Old Masters, such as Titian, Rafael, and Michael Angelo, but as the still fecund matron who, in modern times, has brought forth Galvani, Volta, and Marconi.

So important is the role played by the college in national life that there is no more profound and vital question for the statesman and the scholar than this: "What is the effect of an educational system upon the national character and the national institutions?"

The World War furnished us many interesting revelations of the influence of the different systems of education upon the peoples engaged in it and upon their political and social organization. The excellence of German education, no less than its universality, was formerly very generally

admitted even by those who later were the enemies of that Empire. More than a half century ago, Lord Palmerston sneered at "the land of damned professors;" but Englishmen, like former Ambassador James Bryce, better qualified than he to pass judgment in this respect, praised it very highly in ante-bellum days. At that time, the German university was a fetich for the world's scholars; but even then there were some critics, severe although not unkind, most notable, perhaps, being Mr. Price Collier in his book "Germany of the Germans." Even the German Chancellor, von Bethman-Hollweg, a few years before the war, publicly expressed his misgivings about the soundness of the German system of education.

Let us glance at that system as it existed at the outbreak of the awful struggle in 1914. Compulsory common school education had been inaugurated in Prussia as early as 1717, two hundred years previously, and the system had been continuously maintained and extended until it affected all children between five and fourteen years of age. There were also what were called compulsory continuation schools for those between fourteen and seventeen years of age whose circumstances compelled them to work, yet, who, under this system, received supplementary instruction for a certain number of hours each week. The result was that nowhere else was illiteracy so small, the percentage being so infinitesimal as to be negligible. Secondary education had been no less well provided for; and technical, vocational, commercial and professional schools of all grades abounded and the attendance was very large. But it was the universities with their great student bodies, their large faculties with world-wide reputation for learning, their varied courses, their thoroughness of research, their opportunities for specialization, their attention to applied as well as theoretical science, which shaped and directed modern Germany and made it what it was on that day when it hurled its iron might upon defenseless Belgium. In no country were the people better educated. Nowhere were there more experts in all the occupations of life. Practically every German was a specialist, an intensive specialist. The degree to which specialization had been carried in its universities is well illustrated by the story of the professor of Latin, who, at the close of a long life devoted to the study of the noun, expressed the keenest regret that he had not confined himself to the ablative absolute.

The German educational system also concerned itself very largely with commerce and business, especially administration, co-operation and co-ordination. The effect was apparent in the way in which that country was able for so long a time during the war to husband its limited resources and defy the whole world.

Another distinctive feature of its education, from the primary school to the university, was the extent and the spirit of its teaching of its own history, its "Kultur" and the means of attaining its racial and national aspirations. Patriotism was its religion. The glory of the country, the greatness of its ruler and the superiority of its people were preached day in and day out. The achievement of what was regarded as its future destiny was the purpose of all its instruction. The ideals and ideas even of the masses were traceable to the lectures and writings of the professors of history in the universities. Probably no teacher ever influenced a nation's political thinking as Treitschke did. He was the incarnation of the Prussian spirit. Oddly enough he was Slavonic by race rather than Teutonic, and Saxon, not Prussian, by birth; but he was thoroughly Prussianized. He had become intoxicated from the cup of Bismarck's power and he had passed the poison on to all his countrymen.

Very different from the system of the German universities was that of the English. The latter, in general, offered a prescribed uniform course for all students. It proceeded upon two assumptions which are in the main correct, namely: that every normal man has by nature many faculties, talents and tastes, each more or less active, and that each of them should receive some development in order that his association with other men may be agreeable and helpful; secondly, that all branches of knowledge are interrelated and that some knowledge of each of the more important ones and of the bearing of each upon the others, is essential in order to obtain a perfect understanding of any one branch. This system is frequently spoken of as individualistic, since it is the attempt to perfect or develop the individual. The statement of the purpose is correct, but in reality this system gives no heed to what is peculiar or personal in the individual in the matter of tastes and talent. It aims only at an average and applies only one standard. All are run through the same mold and become more or less of one type. A general course of study may to a certain extent

help to stimulate a faculty not normally active; but even here, since the course is uniform and makes no allowance for the varying degrees of deficiency of development, it fails to produce the model of its type. If the proper end of education be to develop the perfect all-around man it would seem that we all ought to specialize, not, however, in that in which we excel but in that in which we are deficient. Nevertheless the man who has taken the general rather than the specialized course of study does get some training in many lines and undoubtedly receives a preparation which enables him to profit greatly by his subsequent special training. Considering the value of his education merely from the economic standpoint, he is more self-sufficient, more self-reliant, and in a sense more independent. Such an education is ideal and in fact indispensable in an individualistic world or state or community. Even in a highly organized society it is helpful to the extent that men must help themselves. This system of education is not only adapted to the requirements of people among whom the individualistic principle prevails but it also tends to foster it and to shape their institutions and organizations according to it. It is the natural system of education where the doctrine of personal liberty exists, and speaking generally it is repugnant to the idea of strong centralized government. In the public service, it is, perhaps, the best preparation for the work of legislation, which essentially is a compromise of many opinions. Possibly it is also the best preparation for the work of the judicial tribunal and of the diplomatic service, where a knowledge of men and their temperaments is requisite. In itself, it is not a sufficient preparation for administrative work. In the political organization of a state whose people have been thus educated, the unifying element is the sympathy that exists, due to the similarity of ideas and ideals.

Specialization, which is the characteristic of German education, does not seek to perfect the man as a whole, but as a part of the community. It does not fit him for independent individual activity, but it does make him more efficient when co-operating with others. The more that he devotes himself to one thing, the less well he can do other things and the greater becomes his dependence upon others. He will have more need of them, yet less in common with them. But just in the proportion that he can do something better than others, they in turn become dependent upon him.

Dependent is thus able to demand the co-operation of dependent, and paradoxical as it may seem their mutual interdependence gives them collectively more liberty of action and freedom of development than would political independence of each other, because our most imperious masters are not our political rulers but our physical wants. The nation whose people have been educated under a system of specialization, naturally becomes more compactly united. In the political organization of this people the unifying element is their mutual needs fortified, it may be, by gratitude and loyalty to those who have created the organization and by pride in it and love for it. A nation whose education has been specialized is also almost certainly if not necessarily, very much stronger industrially. While there may be a certain degree of weakening of individual initiative, this trait will survive in very many of the inhabitants, and any lessening of it will be more than counterbalanced by the extra skill of all the people which results from training. Such a nation is an aggregation of those who have developed to the utmost their strongest faculties.

In a nation of many millions of inhabitants, such is the variety of talents and tastes among men that special training of each in what he can do best means that every faculty and every talent found in man is developed to the highest degree in great numbers of men. And the very weakness of each one in the thing in which he has not specialized strengthens the spirit of unity amongst them, for since each cannot do everything all are forced to act together. Co-operation rather than individualism inevitably becomes the principle of their activities. Centralization of power of control and direction is no less certain, for without it co-operation is not successful. Leaders are needed, and the training of leaders becomes a specialty. The effect of this specialization upon industry and upon government are unity of purpose and plan, directness of action, saving of energy, and a resultant efficiency which is impossible where each individual is an average good all-round man, less dependent upon others, less willing and less obliged to co-operate, and less submissive to control and direction.

Specialization unquestionably has a certain tendency to bring into being and to build up the co-operative state, that which is popularly called the socialistic state,—one in which the power of the state is exerted in industrial and social matters, in behalf of the people to do for them that which

Americans and English generally consider should be done by those individuals who are directly interested. That has been the tendency of German education. No one will question that under the old regime Germany was an autocracy despite many specious limitations of the Imperial Constitution; yet when the Kaiser's power was at its height, Germany was a co-operative state, more nearly socialistic than any other great independent nation. Evidences of this were its social and industrial legislation dating back about thirty years, securing pensions for the aged, the sick and the unemployed, and its extensive application of the principle of municipal ownership.

What will be the ultimate effect upon the organization of the state if specialization in education goes on? Does specialization necessarily mean the substitution of the socialistic state for the individualistic state? Is it possible to secure the benefits of specialization without incurring political evils? Can there be a co-operative industrial system in a country without its shaping the political organization along similar lines? It is impossible to overlook the steady growth of co-operative government, that is, of governmental participation in industry, in countries that long boasted of their adherence to the principle of individualism. The legislation of Great Britain for two decades has been a series of surrenders by individualism.

It is hard to conceive of the abandonment of the principle of the division of labor, for it seems to have a sound economic basis; yet division of labor means specialization; specialization necessitates co-operation, and co-operation requires centralization of control. All three of these things must concur, otherwise the purpose of the division of labor, namely increased productiveness, is not accomplished. The economic limitation to the process of sub-division is, of course, the point where the labor of co-ordination and supervision, which division and sub-division necessitate costs more than it saves. But where is this point? As administrative skill seems to increase with every new division, the point to which I have referred, constantly recedes as we approach it. Economically, therefore, it is impossible to set a definite limit.

But there are other things in life than the material. And even if we grant that there is no profitable limit to sub-division and specialization we must nevertheless ask ourselves this question: "What are their social effects?" Do

they dwarf life and destroy personality? Do they make man a machine? If so, we must fix limits even although they appear to be arbitrary; for it profiteth a man nothing if he gain the whole world and yet lose his own soul. On the other hand it would seem that any system, which enables man with less effort and in less time to provide for his physical wants, must give him more means and more leisure for the cultivation of the mental and spiritual. The real problem is to keep him from creating new wants as fast as he devises methods for satisfying those already existing. The remedy is, amidst the material to proclaim the idea of the spiritual as something higher and better to which the material should minister. This is the most important work of the college as well as of the church today. All in all, I firmly believe that the mass of mankind is nobler in thought, nearer the Divine, less sordid and less brutish, than in the days of primitive labor, and that every improvement in industry makes possible an advance in civilization.

Technical education may be regarded as one phase of specialization. The excellence of the work along these lines in Germany before the war was universally admitted. Technical schools of all grades, from manual training schools for the young to Institutes of Technology of university rank and equipment, abounded. The effect of technical education upon the character is in many respects unquestionably helpful. There is a definiteness of purpose when one studies subjects that fit him for the practical tasks of life; there is a reality and vitality in them that call forth enthusiastic and genuine effort. There is a sincerity and earnestness in the study of these things which is often lacking when abstract subjects are perfunctorily studied and learned superficially with the feeling that they will never be serviceable and that they will soon be forgotten. The latter evils are a frequent, though not inevitable, incident of much of the study of the classics in our American colleges. There is a measure of danger that excessive devotion to technical subjects will make one materialistic in thought. Constantly dealing with things and the cost of their production and the profit to be derived from their sale, there is a certain tendency to make money the goal. This evil is no more a certain result of technical study than insincerity is a necessary incident of classical study. Yet in both cases the evils that I have mentioned are frequent

incidents. I do not oppose technical education; on the contrary I favor it, for I believe that one who does his work badly may be quite as materialistic as one who does it skillfully. The important thing is to inspire the worker with the feeling that there is something in life higher than the amassing of wealth. The whole world has arraigned Germany for having been thoroughly materialistic; and she has pleaded guilty. Her own preachers strongly inveighed against this evil in her life; but it was an evil by no means limited to that country. We of the United States, have often been charged with being worshippers of the almighty dollar. Nevertheless I feel that Germany unquestionably was the chief of sinners in this respect and that her system of education and her devotion to commerce and industry made her forget the earlier idealism which characterized her life.

Germany's attempt to inculcate patriotism in all her institutions, educational, social, political and military, is worthy of serious consideration at a time when the world is stirred with a new born feeling of nationalism; for we have a strong revival of nationalism in the world despite efforts towards internationalization. The virtue of patriotism, in Germany, was exaggerated and distorted. A false idea of the State and its nature was taught by its professors. The theory of sovereignty was developed by them into a denial of all responsibility by the State and a repudiation of all obligations inconsistent with its interests. Had German professors not taught that Deutschland was above everything, that once proud nation would not have fallen so low. Nations must recognize that above and paramount to them is a law governing their relations and that to it obedience is morally and legally due. Doubtless individual citizens and subjects must ever look up to their own nation as supreme and absolutely sovereign over them. The duty of obedience to government and the love of country must be more and more preached and practiced, but the events of recent years show how much every person owes it to his country to influence its policy and conduct so as to cause the recognition and observance by it of the rights of other nations. This does not mean that we should subordinate our own nation to others. It means exactly the contrary; that we should recognize them as free and equal. I believe in the independence of nations. I am opposed to the League of Nations as presented to the Senate

by President Wilson. It is a snare and delusion; a repudiation of international law; the confirmation of political intrigue; the destruction of the equality of States; the enthronement of imperialism; the violation of the American conscience; the endorsement of treachery towards one of our Allies and the approval of treaty provisions which are inconsistent with the principles that we declared upon entering the war, and which are inimical to permanent peace.

But the more a nation is independent, the more it is incumbent upon it to teach its citizens to respect the rights of other nations. It should insist on the allegiance of its citizens and it should foster love of country; but it should also teach the obligations that we owe to citizens of other countries and should promote love of humanity. True patriotism prompts the desire that one's country should be righteous as well as strong. We hear much of Americanism and the necessity of stimulating it. What is Americanism? The late Senator Hoar, an American of New England stock belonging to one of the families longest resident in this country, uttered a wise counsel as well as a noble sentiment when he said: "May I never place my country's interest above my country's honor." For nearly a century, we Americans have proudly repeated Commodore Decatur's famous toast: "Our Country, may she ever be in the right; but our Country, whether right or wrong!" Practically the individual citizen must ever act upon this principle, for the will and the opinion of one cannot in such matters be paramount to that of the majority.

There is, however, another sentiment, not inconsistent with Decatur's but complementary to it, which should also guide us in all our conduct. It found expression in the words of Carl Schurz, a naturalized American, who served this country faithfully and efficiently on battlefield, in diplomatic post, Cabinet council, and Senate chamber, and who was one of the most helpful and healthful influences in the reform of our political methods. His words were: "Our Country, may she ever be in the right; but if she is not in the right, it is our duty to set her right."

Personally I believe all genuine lovers of their country will admit that while we must detest those who merely expose their country's faults without effort to correct them, we must cease to regard as patriots only those who laud and praise their country and who seek to justify it in what-

ever it does. We must realize that those who strive to correct national faults are really the ones who are making their country better. It is, however, also incumbent upon us, and at this moment, in my opinion, is of supreme importance, that we rightly estimate the virtues of our country, the value of its institutions, the advantages of our form of government and the blessings of the Constitution under which we live; that we cultivate respect and love for all these things; that from press, pulpit, platform and parlor, school and shop, factory and field, we proclaim the essential soundness of our political and social principles and our absolute need of them to secure individual liberty and public order; that, in this way, we combat the errors of those who disparage or discredit them in word and thought; that we punish those who, by violence, seek to overthrow them; and that we put in restraint those who counsel the use of force instead of the appeal to reason in order to bring about changes in government.

It is also necessary that we do not under value our independence, nor forget the blessings it has conferred upon other nations as well as upon our own. The need of the hour is to develop both the American conscience and the American consciousness, and then to see that America acts in accordance with the dictates of her conscience and her judgment; that in foreign affairs she is neither controlled or hampered by covenants with other nations, many of whose recently revealed secret treaties and whose international acts have been such as not to justify her in accepting them as keepers of her conscience or as arbiters of her destiny; and that in domestic matters her highest aim shall ever be to give to all her citizens a fair and equal opportunity for the fullest personal development and the attainment of the highest happiness.

Another feature of German university education which deserves our attention because of its effect upon national character, is the lack of what we call college life, the want of college loyalty. The absence of the latter is largely due to the fact that few German students take their complete course at one university. Frequently they go for one year to a university whose corps life they wish to enjoy, then for another year or two to one whose professors are pre-eminent in certain studies which they wish to pursue, then for a final year to another university where other studies are supposedly better taught. The teaching staffs

of German universities before the war never sought to develop character. Whatever was done in this way was by the student organizations called corps, which in many respects resemble American college fraternities. With some cherished traditions and highly prized associations they influenced those who belonged to them but their membership being limited in number they did not directly affect all the students. They were aristocratic rather than democratic; they tended to divide the student body into small groups with special interests rather than to consolidate it into a unit with a common spirit. Moreover the German university does not have annual classes such as we have in America; the comradeship of classmate is unknown. There are generally speaking no college sports, no organized university social activities. The evil incident to the excessive attention to these matters in American colleges is admitted by all; but when they are properly controlled the good resulting from them far outweighs the evil. The difference between the average age of the student bodies in America and Germany necessitates, it is true, different forms of associations and methods. Yet, all in all, one is forced to the conclusion that the entire absence of the features of college life that I have mentioned has a certain tendency to prevent the development of the sense of fellowship, the human sympathy, the tact, the habit of mutual give-and-take, the ability to understand others, which are so absolutely essential to men in a world of men. One is constrained to believe that this is probably one of the causes of the failure of Germany's leaders to understand the psychology of others and to be understood by them, although we must remember that even the Kaiser himself attempted to increase acquaintance between the scholars of his country and our own by his encouragement of exchange professorships.

Incidentally I have already spoken somewhat of features of English university life. A brief specific reference to it is, however, necessary to a comprehensive treatment of my subject. I feel that I cannot do better than to quote from former Ambassador Bryce, so long the Regius Professor in Civil Law at Oxford. Perhaps before giving you his enthusiastic words of praise of the universities of his own land, I ought to acquit him of the charge that may possibly be preferred against him of being prejudiced, by saying that no person before the war more highly praised the amplitude of the provision for instruction in German

universities, the learning of their professors, the completeness with which their teaching was brought to bear upon every department of practical life, and the value for this purpose of the full knowledge and the exact training given by them. Comparing England's universities with them, he wrote:

“Although the great scientific discoveries of the last century are due to Englishmen, in recent years these universities have not contributed to original research either in natural science or humanistic subjects as have those of Germany. Less completely organized for the purposes of instruction, they educate a smaller proportion of the population. Since the Reformation they have been for the most part places of resort for the upper and middle classes, and it is only within the last thirty years that they have been rendered easily accessible to the promising and diligent youth of the poorer sections of society. But they have had conspicuous merits. The ideal is not to fit a man for a particular walk in life but to give a general education which will fit him to be a worthy member of church and commonwealth. They have sought to develop men as men, to create or develop the well-rounded and harmonious character, one of symmetrical completeness. In aiming at this they have thought not only of learning or the powers of the speculative intellect, but also of the aptitudes which find their scope in practical life, and which enable a man to work usefully with other men and to exercise a wholesome influence in the community. They have long been associated with the public life of England, and the graduates of each of them gratefully acknowledge their indebtedness to their *alma mater*. The debt is not so much the knowledge acquired or even the power of public speaking. It is, perhaps, rather the knowledge of human nature, the tact and judgment, the sense of honor and comradeship, which daily social intercourse in the colleges tends to form, the result of the domestic life which brings the students close together. The undergraduates dine together in the same hall with the graduates, worship at the same chapel, have their sports together. They form friendships and learn as much from each other as from their teachers. There is an easy and familiar intercourse between the stu-

dents and the teachers, especially the younger teachers. There is what we call an atmosphere, that intellectual and social tone which forms manners and refines tastes and strengthens characters by traditions inherited from a long and splendid past."

This was said several years before the war. How nobly during that awful struggle the academicians of Oxford and Cambridge conducted themselves. How eagerly they offered their lives for their country. At the first bugle's blast these classic halls were emptied. The University men were among the very first of all Englishmen to give proof of patriotic feelings; and they "carried on." The lack of scientific training at times put them to some disadvantage, but idealism and initiative gave them the will to dare and the power to conceive.

It is somewhat difficult to generalize as to American institutions of higher learning, so numerous are they, so varied in type, so different in their methods as well as in their environment. Yet as a rule, they all have a distinctive American college life. In every one of them, however numerous the courses of study and however complete the equipment, the association of students with each other in class and in fraternity and the sense of filial relationship to the college are considered to be amongst the most powerful factors in the training of their minds as well as in the development of their characters. The life of almost every American College is such that the institution becomes to the student a living thing, the object of affection and endearment. Little though it be, it is loved, to paraphrase Daniel Webster's famous utterance in the Dartmouth College case. The college becomes the "*Alma Mater*," the dear old mother. Thus the sweetest of words are used to express, and the strongest of all human ties are used to symbolize, the most endearing and the most enduring of the influences to which youth is subjected. I remember that when I was an undergraduate at Hamilton College, an alumnus who recognized the universality of this sentiment which regards the college as "dear mother," but who questioned its value, offered a prize for the best poem on college life which would not contain the words "*Alma Mater*." This man was wrong in his evaluations. Our symbols often stand for that which is most real in our lives; our metaphors frequently are the clearest expression of our true feelings.

"*Alma Mater*" is the epitome of American college life. It gathers within itself all the ideas of fraternity and society, of class comradeship and college spirit—all of obligation and duty, of affection and devotion. It is akin to the idea that native land is "mother-country." Patriotism is nothing but the full flower of it. It was Horace, the poet whom every college man reads, who said: "*Dulce et decorum est pro patria mori.*" It is not strange that the spirit of patriotism was exemplified in the late war so whole-heartedly, so self-sacrificingly, by millions of men, but by none with more spontaneity, more zeal, and more fortitude, than the thousands who went out from college walls, bidding good-bye to *alma mater*, and singing as their dedicatory hymn to Mother Country:

"Common mother of us all,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee, are all with thee."

Today the War is over so far as armed strife is concerned. Great as were the struggles and sacrifices of the contest they called for no more strength or effort than do the mighty tasks which we must undertake today. The marshalling of our military forces, the planning of our campaigns, the winning of victory for us and our Allies, necessitated no greater talent or training nor any higher degree of courage or fortitude, than does the great work of reorganization and reconstruction. Not only have we gigantic physical tasks to perform in repairing vast districts that have been devastated, in reviving industries and in re-establishing commerce, but we also have political and social problems that are at once profound and perplexing. It is frequently said that we live in a New World. That statement is, however, full of error, and those who base their plans for reorganization upon it are foolish. They will fall into such an abyss that they will very greatly doubt whether they are living in the World. I need not specify what the name of the abyss is, except to say that disillusioned optimists will realize that it is not Heaven. We may as well face the facts. To do so is not to be cynical; it is merely to be sensible. Since the war, as before it, we live in a very old world—as old as the temptation of Eve, the fall of Adam and the killing of Abel by his brother—an old world in which there still dwells that oldest of

citizens, Mr. "Old Man of the Flesh." Beyond question the war stimulated spiritual life; but it also stirred up bestial passions and it engendered new hatreds and rivalries. We must appeal to the best in men; we must steadily strive to make men better; but if we forget that there is still much evil in men and in groups of men—classes, masses, nations and races—we will merely make the best of men the victims of evil men.

We do, however, live in a greatly changed world,—one in which races have been thrown into unheard-of relations with each other, in which nations have been hurled down and other nations built up, in which class consciousness has been immensely increased, in which customs and habits and institutions and constitutions have been much altered.

Not only do we live in a changed world, but in a changing one,—a world in a condition of unrest, topsy-turvy, in a whirl, dizzy and dazed. The changes that have been made and those that are being advocated present to mankind problems such as never before tested its mental and spiritual strength. Many visionary schemes have been proposed, many pernicious suggestions have been made, many fallacious theories are being advanced; on the other hand there have been some honestly conceived plans and some widely considered proposals. Great are our perils but great also are our possibilities. We cannot shut our eyes to the fact that if we are not to wander into paths which may lead us into bottomless pits, if on the other hand we are not to fall short of the very mountain tops of human attainment whence we may look over into The Promised Land, we need to walk, with the lamp of experience for our feet, with the light of reason shining in our face and with the star of hope guiding us onward. To select the true, to reject the false, to hold fast to that which has proved to be good, to seek nothing in its place until it gives sure promise of being better, to adapt ourselves to conditions that have actually changed, to create new agencies if really needed, and to fit ourselves individually and collectively for the work at hand,—this is the great task of mankind. It will require all the stored-up wisdom of the ages and all the intelligence of open, active and liberal minds. It will necessitate a general extension of education, a far wider diffusion of knowledge, a learning broader in its scope and more profound in its research.

Here in the United States as well as in practically every other nation of the world, these complex problems are to be solved by democracies. Millions of men, and also millions of women who have not hitherto participated in the direction of government, either directly or through their chosen representatives, are to work out the answers to these questions that so vitally affect all mankind. The masses, not the select few, are to be responsible for the principles which will be followed and the policies which will be adopted. How great the need of universal popular education of the highest type and of the most varied character! How absolute the demand for the development of the character of every individual citizen! More than ever he is to be a ruler. He must have the training of the ruler, or democracy fails and with it our hopes.

In the War we learned the lesson of military preparedness, perhaps not all the lesson. No less important is preparedness in and for peace. The peoples of the World must prepare themselves for the tremendous tasks that lie immediately ahead of them. Great results are obtained only by the nations that think beforehand, determine in advance their policies, equip themselves for carrying them into execution. Nine-tenths of wisdom, it has been said, consists in being wise in time. The demand of the world in every field of activity is for such previous preparation as will ensure efficient action at the instant that action is required. Nowhere more than in England and the United States was there greater need of a revision of ideas as to the need of special training or preparation for given tasks. England, long the leader in industry, long in possession of the markets of the world, had before the war become self-satisfied and unwilling to learn new methods. She had neglected vocational and technical training until the markets of the world were slipping from her grasp and her maritime supremacy was threatened. We, of America, for many years, had succeeded and prospered because of the marvelous richness of our resources and the multiplicity of our opportunities and the lack of keen competition from abroad. We boasted of American adaptability, of our ability to do anything to which our hand turned. We fancied that any of us could do anything sufficiently well without any previous training. Perhaps the most distrustful of our countrymen as to this universal capability was the one in the story who, when asked if he could play the piano, answered: "I do not know, I never tried." World

competition and the challenge of the great war have altered our views and we realize now the need of special training for every task, the necessity of systematic study under skilled and experienced teachers. The people, therefore, are making increased demands upon their colleges and universities.

Our intellectual horizon has widened immensely as a result of the war. Our curricula must everywhere, in colleges as well as in universities, be modified. In the latter, at least, they must be amplified. Our new international relations necessitate a much more universal and more complete knowledge of international law and international polity and of the history of other nations wherein we find revealed that which more and more must become a developed science, international psychology. Changed commercial conditions demand that many more of us learn foreign languages, be acquainted with foreign customs, have a more extended knowledge of the political and physical geography of all the nations of the world and of the resources and needs of each. Now that nations are the virtual competitors in the world's markets, how increasingly important has become the study of political economy and of international finance and exchange. How essential, too, because of the keenness of competition, is thorough training in every one of the sciences that are applicable to industrial production as well as all those that relate to business organization, commercial methods and accounting. Considering the numerous questions as to the relations of classes and masses, was there ever a time in all mankind's progress when sociology should be studied more profoundly, more honestly, more universally? Was there ever a moment requiring greater vigilance in watching every development and change in our constitutional system and in grounding ourselves in the principles of government? With the tremendous increase of official functions, does not the science of government, especially of administrative government, take on an importance hard to overestimate? In an age when races of the most widely differing characteristics are being thrown together intimately, can ethnology remain only the diversion of the dilettante? With the strange revelation which the war gave of man's nobility of soul even in the midst of fiendish brutality, should not the spiritual be a field of study and of scientific inquiry of the greatest importance and the greatest interest? Should not moral and mental philosophy, ethics and religion be more

and more studied? In fact as men come closer together and the corners of the earth are brought nearer to each other, must not every educated man say, as did the Roman poet: "Nothing that affects mankind is foreign to me?"

In the last quarter of the last century the changed conception of the mission of the institutions of higher learning in a democracy, gave birth to the university extension movement. The University went to the people. It established lecture bureaus and correspondence classes. Public forums were opened; popular discussion was encouraged. Social centers were created; libraries were put in circulation. Summer courses as well as night schools were inaugurated; college credits were given to those who attended regularly and passed the prescribed examinations. In this way most of the Universities and many of the colleges have been, and are today, endeavoring to raise the standard of the masses and to prepare them for their duties. Of course there are dangers in the extension movement. There is the possibility of superficiality and of getting, as has been said, "the second-rate second-hand." There are many institutions where the limitations upon successful work of this kind are very great. As a rule State universities can best do it; but speaking generally, with the increase of democracy's duties the need becomes more imperative for every institution to try to fit all within its radius of action for the discharge of those duties. It must seek facilities to expand its work within its walls and to extend extramurally.

Can our institutions of higher learning meet the new demands of the times? I feel sure that they can and that they will. It will, however, be necessary for them to appreciate not only the magnitude of the task but also its variety. Everywhere facilities will have to be increased, equipment perfected, and above all a decent standard of salaries fixed for the teaching and administrative staffs. Great as is the work, it does not call for the establishment of new colleges. There are over six hundred in the United States now. The strengthening of those that exist is the need. In undertaking to do this we must consider the differences in the conditions in the various colleges, the variety of the educational needs of the country and particularly the special requirements of the locality or constituency which each one is under obligation to serve. Each institution of higher learning should determine the radius of its activity and the scope of its work, and then equip itself thoroughly.

I am one of those who believe that there is a place for the great university and also for the small college, and that our educational system will be perfected when the two types co-ordinate their work. The larger portion of the young men and women of the country have neither the financial means nor the inclination to take strictly cultural courses. As the democratic idea spreads, the universities will more and more feel it to be their duty to do what they can to broaden the lives and develop the minds of all who can be reached and to fit them for the practical duties of life, rather than to give the highest culture to the comparative few. Those universities which are supported by the States and perhaps others which are richly endowed, will continue to offer courses in most of the subjects of learning and to give great freedom to students in their choice of studies. Yet where they are not sustained by the taxing-power of the state, I believe that even the great universities will cease to attempt to teach everything and that in higher studies, where students are comparatively few, they will avoid unnecessary duplication of work and each will confine itself to teaching that which it can teach best by reason of its equipment or its location.

The World, it is said, has been made safe for democracy. But in this year of its triumph democracy faces its greatest trial. It has to demonstrate that it, itself, is safe for the World. In our thoughts about democracy we are too prone to consider only the first part of the word, the "*demos*," the people, the multitude, mass action. We forget that the second part of the word, the "*cracy*," states its essential meaning and sets forth the true purpose of democracy, namely to rule, to govern, to direct. The greatest need of mankind today is wise leadership. Without this, democracy is anarchy. That leadership must be representative and not personal, with a division and not a centralization of power; otherwise democracy lapses into absolutism. The highest function of institutions of learning today is to teach respect for law and for legally established authority, to instill into the minds of the people a conception of the necessity of leadership as well as to train as leaders those who have the necessary natural capacity. In my opinion this is a field of work in which the American college as distinguished from the university,—the small college—can render specially valuable services. The training of leaders requires, today as never before, education in those subjects which

the small colleges have taught in the past and for the broader teaching of which they can, with comparative ease, secure additional facilities.

It is frequently said that the education of the future must relate more to the physical and applied sciences, that instruction in them is necessary to triumph in war as well as to win in the industrial competition that exists today. We realize that every man must specialize and train the faculty in which by nature he excels. Yet the late Great War itself and the things that led up to it show that education is needed in other things than the physical sciences. In fact, that universal struggle was a fight against misapplied science and in particular against perverted material science. There is need, now more than ever, of education in political and moral sciences, in philosophy and psychology, in history, in the humanities. The war taught us that morale is as essential to military success as machines; it revealed to us the strength of the spirit as well as of the sword; it taught us that nations have souls no less than the individuals which compose them. Therefore all the studies that I have just mentioned have become of added importance to us. In the rendering of this great service to humanity I know of no better agency than the small college,—institutions, like Hobart, seeking to do not much but to do thoroughly what they attempt to do, institutions endowed with high ideals, rich in glorious traditions, free from state control, supported, however, by men of public spirit, officered by men of unselfish devotion, attended by students of lofty purpose and noble aims. This historic college so charmingly situated on the shores of Seneca Lake,—this college, venerable yet virile—can, I am sure, look forward to a future of ever-increasing usefulness, developing in the main along the old lines, expanding and broadening but never spreading out thin, giving the general education rather than the special, the cultural rather than the professional.

The field of educational work is, indeed, immense; the opportunities are infinite. In these dark days when we seek to solve the problems that loom up so portentous,—the readjustment of international relations, the reconstruction of the world, the reconciliation of the conflicting claims of capital and labor, the adaptation of old methods and institutions to new conditions, the realization of democracy's great mission, the preservation of the fundamental prin-

ciples of social and political welfare,—it is to the colleges and the universities that the people turn as to beacons of light. They are not only agencies of democracy, but examples of it, for they help men by teaching them how to help themselves. The world today looks to its college-men for the spirit of progress born of the knowledge that constantly seeks better things; for the spirit of conservatism born of the wisdom derived from the lessons of the past that warn against rash experiments and hasty expedients; and finally for the spirit of truth, the ceaseless striving for the real and the eternal.

Nothing is more needed today than that conscientious search for the truth and that fearless expression of it which characterize true academic freedom. Thorough as, in many respects, was the work done in the German universities, we now see that governmental control of them,—the repression of the truth and the warped statement of historical and philosophical doctrine under official pressure or inducement,—was one of the greatest evils from which that nation suffered and one of the most potent causes of the recent world catastrophe. That America's educational system may not fall into this danger but that she may ever have a great number of colleges free from all political domination is our earnest prayer. This search for the truth is, indeed, the purpose of all education; it is the goal of all human endeavor. If I were to give a motto to this college for its teachers and its students, it would be those fine words of one of the purest-minded patriots who ever came to this country: "Seek the truth without prejudice; speak the truth without fear." Were all the colleges to adopt this motto and all their sons and daughters to observe it, these institutions would become the most serviceable of all human agencies, solving the problems of these after-war days and so directing the minds of men that future wars would be avoided; and the future of humanity would be forever secure.

LIBERTY AND LAW.

An Address at the Annual Banquet of the School of Law
of George Washington University, April 13, 1920, by

WENDELL PHILLIPS STAFFORD,

Justice of the Supreme Court of the District of Columbia,
and Professor of Law in the George Washington
University.

MR. TOASTMASTER:

I am going to speak to you for a little while this evening on a very large subject, "Liberty and Law." Really it is the only subject upon which a lawyer ever can speak, because the whole history of law consists in nothing more than a series of adjustments between liberty and law. It makes no difference whether you are speaking of law in the narrow sense or in the broad sense. It makes no difference whether you are speaking of law in the sense in which we lawyers use it or in the sense in which it is used by scientists, philosophers and theologians. The proposition holds good just the same. Let us see if it is not so. Suppose we begin with the mineral and vegetable worlds. Does any man question that here everything is governed and directed by law? There is no such thing as liberty in these worlds. The will of the Father is supreme and unresisted. Law rules. In the purely animal world it is essentially the same. What we call instinct is only the manifestation of the Father's will. It is only the operation of law. The beast obeys, but he does it blindly and instinctively, not as a matter of choice. In these lower worlds we have no conflict between liberty and law because it is all law. Conflict there is, of course—chemical conflict, conflict in the vegetable world, plant crowding out plant, plant living upon plant; conflict in the animal world—fierce, unceasing conflict, species preying upon species—yet always in obedience to law, never in opposition to it. But when we come to man we find a new kind of conflict, a conflict with law—a conflict within himself. Of course he has also the same kind of conflict that the animals have, with things outside him. But he has a fiercer conflict still inside. Because he found out, at a certain stage of his existence, that he could disobey the Father if he chose. He could make a law for himself and could defy the law that was laid upon him from above. And he did it. Then began a conflict that has lasted ever since. We call him a free agent, and yet he is hedged about by certain laws which he must obey

if he would live at all. He must eat and drink or he will die. He must look out for the fire or he will be burned. He must look out for the water or he will be drowned. He is almost completely surrounded by barriers of law that he simply cannot pass over. Little by little he learns what these are and he obeys them because he sees that the price of disobedience is more than he can afford to pay. The wages of sin is literally death. There are other laws that are no less real, and carry penalties no less deadly, but these he does not understand as yet. He has heard them with his ears but he has not taken them to heart, and he is ready to run the risk of disobeying these. The punishment comes in course of time but it may be so long in coming that the connection is not perceived. Yet even in these cases the wages of sin is death. There is no case in which a law of God is disobeyed in which there does not follow the death of something akin to life. Something that would have lived if the law had been kept has ceased to live or has never come to birth because the law has been broken.

How is it now in societies of men? Here another agency is at work. Individual wills are striving and clashing with one another and there is no such conflict among the beasts of the field as there is among the superior beasts called men. But when we look at the matter closely we see that there is nothing new or different even here. It is the same old conflict between liberty and law. Here it is the law of the universe in conflict with the dictates of individual selfishness. For what is it that men are doing when they try to live together peacefully and helpfully, and to build up states and nations to that end? They are merely imitating the operations of nature, obeying the Father's will by attempting to live in harmony with the laws of His universe. They are seeking to bring unity out of diversity, harmony out of discord. As Browning wrote:

"A people is but the attempt of many
To rise to the completer life of one."

We see then a little of what Saint Paul meant when he said, "The powers that be are ordained of God." They were. The Roman State of Saint Paul's time was a marvel of human law, the admiration of the world to this day. And if you trace government back to the beginning you see even more clearly how inevitable and providential it all was. As men increased in numbers it became necessary that they should live more or less together, and only those societies

that followed certain lines of conduct could survive. The rest went to the wall or died out. For one thing the tribe that had the best leader or showed the best team work would be likely to get the better of the others and supplant them. And so the race entered upon that long road of social progress of which the end has not been reached even yet. It learned by hard knocks that men could not get along together unless they were willing to submit to some sort of control. They had to give up some of their individual liberty in order to live at all. It was a case of a half loaf being better than no bread. If each member of the tribe stood out by himself he stood a good chance of being killed off by the neighboring tribe. But if the whole tribe stood together, and especially if it picked out a bright, brave man for leader, they might all have a chance to live. And the same thing held true when the tribe had grown into the nation. And it held true as among the members of the tribe, just as it did as between the tribe itself and other tribes. For one member or one family might take more than belonged to it unless the tribe hung together and laid down a few rules that no individual and no family could be allowed to break. So just as man the individual found that in order to live and prosper he must lay upon himself certain rules of conduct, so man the social organism found that it must do the same. And every such rule represented a conquest of law over liberty. Yet it was in the interest of liberty after all. The liberty of the individual was sacrificed that the liberty of the tribe or the nation might be secured. It was an adjustment between liberty and law. If the law was a good law it was because it was made in the interest of the whole. If it was a bad law it was because it was made in the interest of a part—of a tyrant, or a family or a class.

Now where do we stand today in this course of development? In all the countries of the civilized world men see and acknowledge the necessity for law. In all the free countries they see and acknowledge that laws ought to be made in the interest of the whole. In all democratic countries they see and acknowledge that the laws ought to be made by the people themselves. We are in no danger now from any king or single despot of any sort. The danger in a democracy is that some faction or group may get control and make laws in its own interest, or interfere with the execution of the people's laws. This a minority can do if it happens to possess certain advantages over the majority. It may be more active or better organized or better led.

The people, the great majority, may be asleep or lazy or indifferent or uninformed or unorganized, or their representatives may be timid or even cowardly or at the best they may be unequal to their task. And so a mere minority may be allowed to flourish a club over the head of government itself. When things reach such a pass there is only one remedy left—a rousing call to the people themselves to take things into their own hands once more, to send all timid, time-serving, incompetent public servants home, and to call out the strong and fearless men, the upright and clear-headed men to take their place. Such men there are all through the land. They will come out if they are called, and when the crisis comes they will be called, they must be called, there is no other way. There is no royal road to safety. There is no chance or hope in a democracy unless we can trust the honest intelligence of the millions in a time like this. If we cannot build on that, we have nothing left to build on. Now it is right here that lawyers have a chance to be of some real use. They can analyze things. They can show the principles that are involved. They can point out the bounds of liberty and show where the duty of obedience has been broken. Every lawyer is bound, first of all, to think out such public questions for himself, earnestly, clearly and carefully, and then to give the public the benefit of his thinking. It cannot be expected that we shall all think alike, certainly not to start with, but we can never hope to think alike unless we all set about thinking, and think earnestly, clearly and carefully, and then tell our fellows what we think, and tell them with honesty and courage.

We have seen that in the lowest stages of existence law is supreme and unresisted; that in the world of human activity free will comes into play and there is perpetual conflict requiring adjustment after adjustment between liberty and law. But this is not the end. There is a third stage, and here once more the conflict ceases and law becomes supreme and unresisted. It is the stage in which the will bows freely to the law and performs it with a whole heart. In the individual that stage is reached when the heart accepts the will of God as revealed in Jesus Christ and desires nothing but to act in accordance with that will. As Tennyson sang with all reverence:

“Our wills are ours to make them Thine.”

That is the service that is perfect freedom. That is the glorious liberty of the children of God. It is real obedience.

It is not the involuntary obedience of the plant. It is not the blind obedience of the beast. It is not the slavish obedience of fear. It is the glad obedience of love, eager and swift to do the Father's will. But you say we cannot look for such an attitude as that towards any human law. Yet there have been times when we have seen something like that—times when the patriotic heart of the nation has beat in perfect unison with its law, and men have not asked what they *must* do for their country but only what they *could* do for their country. The ideal state is the devotion to law that obeys without a thought of penalty or compulsion—obeys the law out of pure love for the country whose voice the law is.

This university, this school of law, has a great treasure and inspiration in the name it is permitted to bear, the name of the Father of his Country. Before I sit down let me ask you for one moment to think of him. He won our independence for us. He secured for us a Constitution, the foundation of all our laws. We can face the future with confidence and gladness if only we can live true to the lessons we have learned from him.

George Washington University

Law School

CO-EDUCATIONAL

Member of the Association of American Law Schools. Maximum credit by other schools. Instruction by most approved methods by professional teachers and by lawyers in active practice.

SUMMER SESSION 1920

June 21—August 4

Students may begin the study of law during the Summer Session. Regular students already enrolled may continue their work for the degree supplementing or lightening the work of the regular term. Special students are also admitted, including students in other law schools.

Subjects for the Summer Session 1920

Equity, Domestic Relations, Mortgages, Municipal Corporations, Personal Property, Principles of Legal Liability, Quasi-Contracts and Sales.

Classes 7.50-8.40 a. m. and 5.10-6.50 p. m.

Students may pursue their work entirely in the late afternoon classes from 5.10 to 6.50, or partly in the afternoon and partly in the early morning classes.

For announcement and other information application should be made to the Secretary of the Law School, New Masonic Temple, Main 4540.

G293Zs
1920

UNIVERSITY OF ILLINOIS-URBANA



3 0112 110184626

George Washington University Washington, D. C.



SUMMER SCHOOL

Six-week and nine-week courses
Beginning June 21, 1920

SUBJECTS OF INSTRUCTION

Art	Household Economics
Chemistry	Law
Economics	Library Science
Education	Mathematics
English	Philosophy
French	Physics
Geography	Political Science
Geology	Psychology
German	Sociology
History	Spanish

The Summer School Bulletin, giving full information, will be sent upon request

ADDRESS COMMUNICATIONS TO

DIRECTOR SUMMER SCHOOL

2023 G STREET NORTHWEST

WASHINGTON, D. C.

**For announcement of Summer Law School
see previous page**

The Regular Annual Courses of the University for the next academic year will begin on the last Wednesday of September—September 29th.